

**(Obad. 1-2)** - Obadiah was a prophet of God sent of the Lord to pronounce judgment upon the nation of Edom. The Edomites were descendants of Esau, and the Israelites were descendants of Jacob. Tension between Jacob and Esau began with God's sovereign purpose in the election of grace. Read *Romans 9:10-18*. The Lord God revealed that the salvation of sinners is by His free and sovereign grace and mercy through Christ. It is by His sovereign will and work through Christ, not man's will or works. God chose Jacob, not Esau. Jacob represented God's people chosen before the foundation of the world and given to Christ (*Mal. 3:6*). Esau represented the non-elect who live their lives in unbelief and die in their sins. Many who hate the doctrine of election claim that this passage refers to the two nations, Israel and Edom, and not individuals. But this does not solve their problem, because nations are made up of individuals. The quarrel between Jacob and Esau had affected their descendants for over 1,000 years. This division caused the Edomites to forbid Israel to cross their land during their Exodus from Egypt (*Num. 20:14-21*). Obadiah received a "rumour," literally an announcement, that the LORD would bring nations against Edom in battle. God would make Edom small among the nations and greatly despised.

**(Obad. 3-4)** - "*Pride goeth before destruction, and an haughty spirit before a fall*" (*Prov. 16:18*). Edom was a small, relatively poor, and insignificant nation. Yet, like all people by nature, they found things by which to feed their pride. They lived in an area of great natural fortifications and strength, so they boasted in the clefts of the rock around them. So, the Lord God would bring them down from their pride in their own destruction. This is an illustration of the pride of all people by nature, especially in matters of salvation. This pride of the heart is deceptive - "*The heart is deceitful above all things, and desperately wicked: who can know it?*" (*Jer. 17:9*). This is seen in its highest degree in what people ignorantly call salvation, faith, grace, and righteousness. Before God brings us to faith in Christ and repentance of dead works and idolatry, we ignorantly believe that salvation is conditioned on ourselves and not totally on Christ. We measure righteousness on a sliding scale comparing ourselves with ourselves. We highly esteem our human efforts and sincerity in religion, and it takes a powerful revelation from God to bring us down from this pride. God does this in His chosen people by revealing Himself to them in His Word as He shows us His glory in salvation by His free and sovereign grace in and by the Lord Jesus Christ - the glory of His Person (God manifest in the flesh) and the power and success of His finished work of redemption as the Surety, Substitute, and Redeemer of His people (*Rom. 1:16-17; 2 Cor. 4:6*). God brings us down and humbles us to see our sinfulness and our need of Christ and His righteousness for salvation (*Luke 14:11; 18:14*). God shows us that what we by nature highly esteem is an abomination in His eyes (*Luke 16:15*). He shows us the glory of Christ and His righteousness by which we are justified in His sight and from which we receive spiritual life unto glory (*Php. 3:3-10*).

God's judgment and power to bring Edom down and destroy them shows that this is the destiny of all people who raise themselves up in pride, continue in unbelief, and die in their sins. Thank the Lord that He brings us as His elect down from our pride, shows us our utter sinfulness and depravity, and drives us to Christ for all things in salvation before we die (*Rom. 10:1-4; 2 Cor. 10:5*).

**(Obad. 5-6)** - This describes the fullness of God's judgment upon Edom. There will be no one and nothing left after the Lord is through with them. It will be worse than thieves who do leave something after they have stolen all they want. It will be worse than "*grapegatherers*" who leave a few grapes after they have harvested. This illustrates the completeness of God's judgment against all sinners to whom sin is charged. Our only hope of a complete salvation is

for God in His grace not to charge us with our sins and to charge us with Christ's righteousness (*Rom. 4:6-8; 8:33-34; 2 Cor. 5:19-21*).

**(Obad. 7)** - All of Edom's so-called allies will turn against them in this destruction, and no one in Edom is aware of this coming destruction. This is the same with self-righteous unbelieving sinners. They believe they are protected and secure from God's wrath because they ignorantly believe they have done what is required (*Isa. 28:14-15; Rom. 10:1-3*). But God will take away their refuge of lies and show them that without Christ and His blood, His righteousness, all they deserve is eternal damnation and death (*Isa. 28:16-20; Matt. 7:21-23; John 3:18-21; 8:21-24; Acts 17:31*).

**(Obad. 8-16)** - Even the wisest and strongest of people would not be able to help in the day of God's judgment. Edom's destruction was due to their ill treatment of Israel which reflected their hatred of the true and living God. It is important that we see that all of this foreshadows the awful eternal destiny of people who stand against Christ and persecute the true church of the living God. The day of the Lord's judgment was near when Obadiah declared this prophecy. This day is near for all of us today (*Heb. 9:27-28*). For those who, like Edom, stand against Christ and His church, this will be a day of terror (*2 Cor. 5:10-11*). For those who are saved by God's grace and brought to faith in Christ, all who appear before God washed in His blood and clothed in His righteousness imputed, it will be a day of glory.

**(Obad. 17-20)** - There shall be deliverance and holiness upon Mount Zion. The house of Jacob will possess all that Edom had. We must know that Israel did not earn or deserve their own deliverance and the possession of all that Edom had. It was given to them because they were God's chosen people through whom the Messiah would come into the world. They too were a sinful people, just like their father, Jacob, was a sinful man, but God had determined to choose them and keep them in tact until Messiah would come and bring salvation to God's spiritual Israel, His elect out of every nation. We can see a parallel here in Christ and our own salvation as this is the work of the King of kings and nature of His kingdom. Christ accomplished in His death on the cross all that God requires for the salvation of His people, spiritual Israel, spiritual sons and daughters of Jacob. The reward of all the possession of the heathen was given to Christ as He alone deserved and earned this glory (*Psa. 2*). And we, as His people, partake of this possession, this inheritance, because of the merits of Christ our Savior and King. "Mount Zion" is an emblem of Christ's kingdom, His church, wherein by Him there is deliverance. All who stand against Him and His church, like Edom, will be completely destroyed.

**(Obad. 21)** - The idea here is not that there are many saviors in an ultimate sense. There is only one true Savior, the Lord Jesus Christ. Here, the word "saviors" has the sense of "deliverers." The contrast is plain - Edom will be completely destroyed, and no saviors shall help her, but saviors shall come to Mount Zion. Some apply this to Zerubbabel, Nehemiah, and Joshua after the future return of the Jews from their captivity in Babylon. They were deliverers, or restorers, used of God in a temporal and physical sense. But the ultimate application is that these saviors are the apostles of Christ and especially of the preachers of the Gospel in the latter days. They are called "saviors" because they proclaim salvation in the one and only true Savior, the Lord Jesus Christ. They preach the Gospel of salvation by God's grace in Christ and show unto people the way of salvation. They and the word preached by them are the means and instruments of the salvation of God's elect. Christ is the only Savior Whom God appointed and sent, and He came to bring salvation and is become the Author and Finisher of it.